THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (ROM. 12: 4, 5).

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"THAT UNDISCOVERED COUNTRY."

PRESIDENT WILLIAM A. HYDE.

LITTLE argument is needed to convince the Latter-day Saint student of the Gospel, of the nearness and reality of things that, from the standpoint of our mortality, we call supernatural. Our teaching, our training and our traditions all have given us an elevated and comprehensive view of existence. As to the phases of Scripture which deal with another sphere apart from this, we have acquired a certain literalness of thought; and spiritual things are as real with us as are the things which by our physical senses we see, hear and feel. How often do we not hear our speakers make such expressions as this: "While here upon this earth," which is the expression indirectly of our knowledge that once we were elsewhere, and that sometime we shall leave here. This earth, to the Latter-day Saint, is merely a temporary stopping place in a journey that began we know not just when, and which will end we know not just where. To us there is an incoming and an outgoing threshold—birth and death—beyond which the rooms are obscure so far as our mortal vision is concerned. These are very sacred and comforting thoughts to us, and to attempt to think otherwise would put a strain upon our faith. It is true, nevertheless, that there are many people, and among them the most highly learned of the Christian world as well as of the unbelievers, who have set aside as unworthy of belief these cherished truths. Scripture has become to them literature only—the recorded imaginations of men. They profess to admire it because of the highly moral and ethical teachings it contains, but they will hear nothing of anything that savors of the supernatural.

This really is the dividing line between faith and unbelief—

between the one who acknowledges God and the one who denies Him. To ascertain who is truly a Christian, as distinguished from the "make believe" who bears that name, we need go no further than this test. Does he believe in the spirit existence? If not he has no standing to be considered.

God is supernatural—superhuman. This is the fundamental, primitive conception of Him, and by that we mean, He is above nature as we see it; above man as we understand him, for He is the source of nature's laws, and superior to man in power and authority. That, it seems to me, it has been the intent of Scripture to convey, and therefore the duty of man to believe. I speak now to those only who believe in Scripture and say that the veil between our present and our future is penetrable in proportion to our faith. Such a statement will be wasted on the one who classifies Scripture as of man's creation. He will say that one's superstition is increased in proportion to his gullibility. This marks the line between the scoffer and the devout believer in the Providence that prepared and kept for man a history of God's dealings as a guide for the generations of earth's inhabitants.

Following sacred history then, with a believing mind, one may see manifest a direct, almost tangible, relation between mortal man and spirit man, between the plane of mortality and the plane of immortality. We can learn, also, something of the relative importance of things spiritual and things temporal, and we can get a spiritual perspective not otherwise obtainable.

It would not be my purpose, even if the information were readily available, to give instances in the lives of men where there had been intercourse with the departed, though these could be multiplied; rather, my object is to touch another phase of this subject, of spiritual life and our relation to it.

First as to the relative magnitude of the spheres "here" and on the "other side" of the next threshold. The thoughtful person must be impressed with the immensity of the work embraced in the dispensations that have passed. By no stretch of our imagination can we adequately number and compute the great flood of spirits that have poured, from the time of Adam, into that "undiscovered country." Many of them, no doubt, have been united with their bodies in a resurrection, and may now be in places apart, but we must believe that all are still subject to the authority of God, and that all who have truly confessed His name, and have obeyed His commandments, are organized, and constitute the General Assembly and Church of the First Born. I think that we must believe that some mighty souls have progressed and are progressing, until they have passed by the "angels and the Gods that sit there" and have dominions of their own, tributary to the glory of Him who is the Father and Lord of all. There must be, therefore, an immense organization of the spirits and souls of men in various degrees of intelligence and

progress. What form this organization has taken we do not know: this, however, we do know, that while offices and certain authorities of men may cease at death, the Priesthood after the order of the Son of God remains, and Christ, we may be sure, is the Head, and is directing the work there as He is here.

But while immense in number and in scope as the General Assembly and Church of the First Born must be, how much greater in number must be that host of spirits who may not yet have been advised of Christ, or who, knowing about Him, have not believed in His redemptive power! We have been told little of these. What we think is purely speculative, except this, that they are not in the same sphere or upon the same plane with those who have been obedient to the law of God. This the Gospel teaches, by inference, that they still have their liberty of opinion if not full liberty of movement. The law that governed them here in that respect must operate with them there. They still have the right to reject or accept the requirements made of them. Reasoning will tell us that death will not necessarily convert one to a belief in Christ. The mortal who does not believe in the "hereafter"—that is, a spirit existence—will no doubt be converted to that truth at death; but that fact learned will not necessarily mean that he will believe that he can by certain means progress still further. He still must work, investigate, think, perhaps, in but little way from what he worked and thought in mortality. This I believe to be true, that always until man has come into the light of the Gospel, the greatest obstacle to his advancement will be his own satisfaction with himself and his surroundings. Could he see the glory and happiness of those who have advanced by reason of obedience to the laws of the Gospel, he would be actuated by desire for like blessings, rather than from the desire to be obedient as they. Therefore it is entirely believable that until after their resurrection, men who have been honorable and sincere in life will have no greater obstacle than their own contentment. This opinion is based on what we read in the 40th chapter of Alma. After death, it is said, men go back to God, where, apparently, they have a temporary judgment which puts them in one of two general spheres—either of happiness, contentment and rest, or of misery and apprehension. That they actually go into the presence of God at this time we can not think. The statement as given by Alma, I think, is a broad designation of a place apart from this, in other words, the spirit world where God is, as distinguished from this mortal world. The context would leave us to believe, when coupled with the knowledge that we have of the missionary work that is going on there, that all spirits do not see God nor know Him after death. To have been in His presence as an unbeliever, would, I think, take away the agency of the man to believe, for then he must have known. However that may be, there is a classification of

spirits, perhaps automatically by laws akin to gravitation, by which the righteous go to a place of happiness, and the wicked to a place of misery.

That a person may be classified as righteous who has not conformed to the ordinances of the Gospel, I think must be accepted as true. The righteous man, as the term is used by Alma, I would understand to be one who has, according to the light he has received, accepted God and lived as closely to his conceptions of right as he could. As against these, and constituting the other general classification, would be those who were wicked while in mortality; they broke the laws, they were disobedient, "unthankful, unholy," from whom the Apostle adjured the Saints to turn away. These, according to Alma, go into a place of torment, their misery not being the result of final judgment upon them, but because of apprehension of the justice of that judgment which they are sure must eventually come. These we may be sure do not occupy the same plane of existence as do the righteous.

So far as I know we have nothing authoritative as to other distinctions of merit before the resurrection, though such there probably are; but we must believe that the one who has been made a recipient of the saving ordinances of the Gospel enters at once into the heavenly Church of Christ. There he is received into fellowship with his kindred and friends of like merit and opportunity, and enters actively into his heavenly duties. Part of these duties will be to raise other spirits to the level of his own state, through obedience to the requirements of the Gospel which he will be permitted to explain to them.

(TO BE CONCLUDED).

BACK TO THE OLD WAYS.

THOMAS W. BROOKBANK.

(Concluded from page 551.)

AS heretofore stated, all such warnings and exhortations are in perfect harmony with what "Mormon" missionaries have been preaching for years—even from 1830, and earlier still—and it should not escape the notice of anyone that the latter began to sound their notes of admonition and point the way to peace and prosperity for all at a time when it was claimed throughout Christendom that the churches were rapidly winning their way to the domination of this world and a consequent cure of its ills—that they were basking in the light and power of Gospel principles as never before known among mankind. There is, therefore, all the difference respecting the power of discernment as to whither the churches were really trending, as that power

was possessed and exercised by Joseph Smith, on the one hand, and by hosts of sectarian ministers, on the other, that there is between true prophecy and merely being a witness of its fulfillment. The very first Elder of this Church declared to the world one hundred years ago that Christendom was not practicing a religion which was acceptable to God, and that a return to the pure teachings of Christ was necessary, if the people were to escape the same doom that overwhelmed great and mighty nations of past history. As their shadows darken the records of these late days, these calamities are perceived only now, in a measurable degree, by men of sound business sense and of independent thought—by men and women who are not fettered in their opinions by the dictums of a clergy who preach for hire and divine for money.

Reader, what power was it that enabled Elders of this Church to speak plainly, a century ago, about then future events and conditions, while other men of rare intelligence and business ability have had to wait for them through a period longer than the usual span of mortal life, and then witness a demonstration of them, before they could believe such conditions and calamities were possible in modern Christian lands?

This power of foresight is attributable in reason only to the gift and favor of God, who holds the destiny of all nations in His hands, and who knows the end from the beginning. By such testimonials as may be witnessed in this case, men may come to an understanding of the fact that God does speak to the world through the Elders of this Church, and that the power in it is to be exercised for the welfare and blessing of mankind.

There is but one question, connected with this general subject and the wide-spread opinion respecting a needed return to old-fashioned religion, which is likely to give the honest searcher after truth the least excuse for assuming a stand different from that occupied by this Church. If the churches ever set out on the return march, where should they stop? In the opinion of the writer there is no stopping place where safety can be assured until everything unwholesome and evil in the Christian religion is purged out of it. The things which have brought Christianity to its present state of inefficiency must all go, must all be rooted out, and such a religion without them—such a Christianity—can be found only by going back to the system of principles, and the methods and authority of their administration, that Christ and His apostles taught and practiced. By making a new beginning there, and under divine supervision, the world may yet be saved from the doom that seems to so many to threaten it.

Reader, it is not unlikely that you also have raised your voice with that of other earnest men and women who counsel a return to the old ways of God, and so it is with a glad heart that I am able to say that the return work has been accomplished in every

detail, and that there is now in the world a religion which, as a system, has been purged of all evils and man-made innovations. Moreover, it has been instituted by the only One authorized or competent to establish such a religion—even Jesus Christ our Lord and Savior. The system of religion thus offered to all who wish to avail themselves of its benefits and blessings is commonly called "Mormonism," and, though despised by multitudes, it does cure the people who practice it of the unusual ills that afflict the world, save as the innocent are made partakers of the evils that are suffered by other people in their communal or national capacity.

THE GREAT NEED OF THE SPIRIT OF CHRIST.

While on his continental speaking tour, the late President Harding stopped at Colorado Springs on Sunday morning and delivered the following short address, which we think is specially appropriate at the present time.

Not long ago a well-known student of psychology, a scientist of world repute, and certain industrial leaders and statesmen all emphasized in discourse or writing, the thought expressed by these words of President Harding's: "The world needs more of the Christ; the world needs the Spirit of the Man of Nazareth." They are men who are in intimate contact with vital actual world problems, and their opinions rebuke the many of less experience whose discouragement at present conditions leads if not to a disbelief in God, at least to a complete indifference to truly religious matters and to a consequent lack of the high spiritual ideals of true Christianity. What President Harding said of America's need is universally applicable. It is taken from a May number of *The Christian World Pulpit*, reprinted from the Chicago *Baptist*.

I tell you, my countrymen, the world needs more of the Christ; the world needs the Spirit of the Man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught by the Christ, we would have a restored world, we would have little or none of war, and we would have a new hope for humanity throughout the globe. There never was a greater lesson taught than that of the golden rule. If we could have that one faithfully observed, I would be willing to wipe out the remainder of the commandments. I should like to say further that if we are going to make of this America of ours all that the fathers sought, if we are going to make it true to the institutions for which they builded, we must continue to maintain religious liberty as well as civil and human liberty. As you remember, we builded on the foundation of civil liberty, and we capped that with the stone of human liberty, and the third fundamental

was religious liberty. The United States never can afford to deny religious freedom.

One more thought. I should like to have America a little more earnest and thoroughly committed in its religious devotion. We were more religious a hundred years ago, or even fifty years ago, than we are to-day. We have been getting too far away from the spiritual and too much absorbed in our material existence. It tends to make us a sordid people. The world war lifted us out of the rut. We found ourselves consecrated to the defense of the republic and fighting for our ideal of civilization, and we in America were put on a higher plane. But when the war was ended we started to drift back, thinking only of our selfish pursuits. I tell you, my countrymen, that we can never be the ideal republic unless we have great ideals to pursue, and know something of the spiritual as well as of the material life. That is one of the reasons why I have been so zealous in the last few weeks in trying to have our country committed to something more of international helpfulness, so that it may be ready to play its part in the uplift of the world and in the movement to prevent in the future conflicts among the nations.

When we have this ideal to pursue we are going to be a better people than we are when we occupy ourselves merely in digging, digging, digging for the dollar. There is something else in life than that, my countrymen, to think about. I do not underpraise the desirability of material good fortune. I should like to have material good fortune be the portion of every man and woman in America, but I do not choose material good fortune alone. One of the troubles with the world to-day is that it is torn with suspicion and hate. Europe is in a condition of feverish restlessness and is feeling the effects of the poison engendered by old-time passions, envies and rivalries, so that one people will not trust another. Would it not be better if somehow we could bring into the lives of those nations the Spirit of Him whom the Father gave for the salvation of men and exerted ourselves to spread brotherhood and new trust and new confidence among peoples, so that they may live in that fraternity which tends to solidify and cement together mankind? I should like more of fraternity among ourselves in the United States. I should like more of fraternity among the nations of the world, and if we apply the golden rule, about which none of you will dispute, for we all believe in it and admire it—and the only trouble is we do not practice it as we believe it—if we could bring the golden rule into every sphere of American life we would be the happiest people in the world. There would be no more injustice to complain of, there would be no more hate and no rivalry, there would be no industrial conflicts, but human beings would live among their fellows as they would like to be lived with. That would bring a state of blessedness to mankind.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, SEPTEMBER 6, 1923.

EDITORIAL:

A SPIRITUAL RESULT OF ORGANIZATION.

WE believe in the same organization that existed in the primitive Church. We believe that this organization was established with a definite and necessary object besides that of forming an executive skeleton for the proper managing of temporal matters in the Church. We believe that this object is spiritual, and that it consists of an increase of faith in one's fellow-men, and an increase of faith in God.

The fact that organization is necessary to human success is witnessed by its universal existence in groups that accomplish their object. It is self-evident that men accomplish more by specializing individually in well-ordered groups than by remaining scattered, and that order is the result of each one's understanding his work and its relation to his co-laborers. It is strange that some religious teachers imply that the Savior, who said His Father's house is a "house of order," did not establish an organization in His Church. Experience, if nothing else, has proved that at least in its temporal relations to mankind, the Church must be organized to be effective. But in what way is this true of its spiritual relations?

The Church organization brings its members into contact with each other. Many of them come together in meetings nearly every day in the week in the study of religions, social, or family problems; many of them work together in other duties of their offices in distributing food, visiting the sick, and ward teaching. The reunion differs from that of most assemblies in that the numerous offices provide the opportunity for activity from each individual, and at the same time bring him into acquaintanceship with the thoughts of those at the head of the organization, and often with their direct representatives. In this way, spiritual education is fostered, by hearing and by action.

But the vital point is that while members are acting together, learning by word or by deed, their mutual contact develops that faith, the one in the other, which leads to the ideal of mutual respect and love. How often we hear that expression, "He is a prince of a man when you become acquainted with him!" Or, as Edgar A. Guest says:

"When you get to know a fellow and you understand his ways,
Then his faults won't really matter, for you'll find a lot to praise."

At one of the general conferences of the Church held some years ago, Senator Owens was a visitor, and after the meeting a group, assembled to hear an organ recital, requested him to address them. He responded, in words to this effect:

"While Ben Jonson and his friend were eating at a table in an inn one day, a stranger came into the room and sat not far from them. Calling his friend by name, and pointing to the stranger, Jonson said, 'I hate that man!' The friend replied, 'What do you mean? You don't know him.' 'Of course not,' Jonson replied, 'how could I hate a man whom I know?'" Then Senator Owens concluded: "I did not know the 'Mormons' before to-day, and I am glad to have made their acquaintance."

Just so, constant association with his fellow workers brings to a true Christian a greater insight into their qualities. He learns to help and be helped—he learns to love.

Organization implies association, and can not function without it. And it is in that perfect organization revealed in the restored Gospel that association becomes one of the greatest means of spiritual education. It is the basis of the lauded "Mormon" community life. Therein it is that every individual becomes part of the body, that every member comes into contact to some extent with his fellow-members, whether or not he puts forth effort, and that every willing one possesses the opportunity for directed, organized service.

"The beginning of faith is action," says Carlyle, "and he only believes who struggles, not he who merely thinks a question over." Productive action in community life—action that consists in doing good—can not help but instil in man a greater confidence and faith in his fellow-man. This is true spirituality, and leads to God. It is faith-creating, this organization, in its working; and its existence and efficiency at the present time implant a firm belief in its members that revelation is real and that God lives and is near us. It is the prayer of the Latter-day Saint that the men who have been ordained to offices in the Church, and who have been called to them "for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ," may continue to do so "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: . . . from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

D. L. M.

A SPECIAL CONFERENCE AT LAUSANNE.

THE conference of the French Swiss Conference was held at Lausanne, Sunday and Monday, August 19th and 20th. Among those present were: President David O. McKay and Sister Emma Ray McKay of the European mission; President Charles S. Hyde and Sister Lanora S. Hyde, of the Netherlands mission; President Fred Tadje of the Swiss and German mission; President Erwin R. Spilsbury and former President Karl M. Richards of the Liege conference; President Rulon T. Hinckley and former President David L. McKay of the French Swiss conference; President Charles W. Nibley of the Bern conference; and acting President E. Wayne Stratford of the Zurich conference, with all the missionaries from the Swiss conferences and many visiting Elders from the Liege (Belgium) and from the Netherlands conferences. There were an unusually large number of Saints and many new friends and investigators present.

The Saturday afternoon preceding the conference all the missionaries visited the Chillon Castle, and in the evening attended a special meeting in Vevey, not far away. President Tadje and President McKay were the speakers.

Sunday morning nine candidates were baptized during an impressive baptismal service held at Lausanne on the shores of Lake Geneva.

At 2 p.m. the first session of the general conference began. President Hyde, former President Richards, and President McKay were the speakers. After the meeting a special session of the sisters and officers of the branch was called and was addressed by Sister McKay, who spoke of the work and organization of the Relief Society. The speakers of the evening meeting were Elder McKay, President Hyde, and President McKay.

Monday a missionary meeting commenced at 9:30 a.m., and continued until 6 p.m., without intermission. It was an inspirational meeting, in which all the Elders of the Zurich, Bern, Basle, Liege and French Swiss Conferences bore their testimonies and offered suggestions. There were sixty-nine speakers. Pertinent and fervent remarks were made by the mission presidents.

Preceding this meeting a special conference was held of the three mission presidents and the presidents and former presidents of the French Swiss and Liege conferences, under the direction of President McKay. There, reports were made of previous investigations, and after discussion it was proposed that the two French-speaking conferences be detached from the Swiss and German mission and the Netherlands mission, and be united under one head. The proposition was unanimously approved. This action will greatly facilitate the execution of matters pertaining directly to the two conferences, such as the printing of French literature

and the study of missionary problems peculiar to the work among French-speaking people.

An enjoyable musical and literary program was given Monday evening in the special hall used for the general conferences.

The entire conference was a memorable one. First, the meetings were successful and well-prepared—the musical numbers by soloists and the choir being commendable—and showed progress in the conference; second, to have three mission presidents in attendance at the same time, and to hear their discourses, was a great opportunity; and third, the action taken in regard to the uniting of the two conferences will leave its influence on the work among the French-speaking peoples in the future.

POWER AND KNOWLEDGE.

Elder Wilford G. Edling.

Embodied in the ambition of all who have reached the age of discernment and appreciation there rests a desire for something which in many cases can not be described nor clearly understood. It may be sought under the names of *success* or *realization*, or multifarious other appelations, but should we analyze the sum-total of these desires we should find them all under one analytical head—*power*.

Innumerable expressions are made as to the meaning of power, whenever it is read or spoken, so broad and yet so definite is the term. Every action, every accomplishment, every attainment is its offspring, for no matter what a hope or desire may be, power is ultimately need to realize it. For one's success in business, power is necessary to overcome obstacles that are sure to arise. Should recognition in music be one's aim, power is indispensable to conquer its difficulties and master its technicalities. So also if a kind and amiable disposition be the desire, power must be engendered to overcome austerity, derision, light-mindedness, and vanity.

When we learn that power plays such an important role in our lives, it is no wonder that our minds are alert to learn of its unfathomable source.

A prophet of God has said, "The glory of God is Intelligence," and of a certainty that glory is attributed to Him because of His far-reaching power. Then His glory, which is His power, is based on His knowledge. From that light of reason all power to which anyone can attain is entirely dependent upon His knowledge.

Heredity indubitably has a strong clasp on the outcome of all lives, but knowledge and its aggregation it can not touch, for whatever other qualities may be hereditarily transmitted, know-

ledge can not be. No child, rich or poor, bond or free, knows one thing more than another at birth, so from that point none are favored. True, as the child grows, more opportunities for learning may be presented to him than to another, but he comes to the state of knowledge of things only by experience, and of this, to every mortal being, the world is full.

The very essence of intelligence is the victory of mind over matter. Knowledge and its source is to a man very much as the tree is to the branch. When the connection is severed, withering follows immediately. So when knowledge is not used, and its store increased, soul atrophy is the inevitable consequence. Knowledge rarely comes in floods, but is found a drop here and a rivulet there, and is capable of working marvels for good or evil when amassed.

Very often the ladder is symbolically used in illustrating progression in the principles of the Gospel, but in the study of this divine plan I have yet been unable to conceive of anything that would not eventually prove inadequate for this representation. Nevertheless, it has to me very much the same attraction mentally that mountain climbing has physically. When first I ventured forth, the walk to the mountains seemed long, and a short climb on the foothills sufficed. As I grew older and stronger, I was not content to wander on the foothills, so I penetrated the lower canyons and scaled some of the lesser cliffs. Yet each time I was less satisfied than I had been previously, for though gratified with what I had seen, I learned continually of so much more yet to see.

Finally I determined to reach the peak which towered eminently above all others around, and which was to me the acme of all mountain climbing. Should I reach that my ambition would be realized, and I could then rest content in knowing that there would be no more to see. The day was chosen, and my companion and I set out. Early in the day we passed places that had turned us back on other trips, and with our eyes and minds on that peak we plodded on. The cliffs were steeper, the undergrowth denser, and shale slides made the ascent nearly impossible. Sometimes the trail became nearly impassable, so to turn back and find a new way provided our only means of ascent.

Thus the day wore on, and we were nearly worn out, but we had in mind the one point continually, and finally, late in the afternoon, we saw it not far above us. With a final effort we made the last steep climb and stood on the pinnacle. Keen disappointment was my only retribution, for instead of looking over the range and having clear vision of another valley, as I had anticipated, there opened to me only a view of more mountains and peaks, many of them higher than the one upon which I stood. Cliffs and canyons, valleys and forests, opened to view,—more than I had ever dreamed of; so, tired and disconsolate, I turned my way home. I thought there was no use of going into the

mountains again, for seemingly there was no end. But when the wearisome effects of the trip wore off and I wanted to climb again, I felt a sudden joy in knowing there was much yet left to explain. If all had been seen before, little, if any, satisfaction could be enjoyed by going again, so I uttered thanks for the vastness of it all and prayed that there may never be an end.

Just so have I found the divine philosophy of life of which we are participants, and of which we know much through divine revelation. Yet in comparison to what ages yet future will unfold through revelation earned by diligent service and sincere searching we know but very little.

The plan in which we so delight has the same eternal elements that embody all truth, and we shall continue to gain cognizance of it eternally.

Knowing this, we can well say with the poet:

> The mystic future, with depths profound,
> For ages counted as forbidden ground,
> Now lifts its veil, that man may penetrate
> The secret springs, the mysteries of fate;
> Know whence he is and whither he is bound,
> And why the spheres perform their ample round."

FROM THE MISSION FIELD.

Arrival and Appointment.—Elder Carl E. Pettersson, of Brooklyn, New York, arrived at Liverpool Monday, the 27th inst., per s.s. *Baltic*, and was assigned to labor in the London conference.

Releases and Departures.—The following Elders, honorably released from their labors in the British mission, sailed for home Friday, the 31st ult., per s.s. *Montclare*: Robert Warburton (Irish conference and President Manchester conference), and Russell B. Hodgson (Newcastle and London conferences).

Baptisms.—A baptismal service was held Wednesday, the 22nd ult., in the Latter-day Saints' chapel, Sunderland (Newcastle conference), with President Ezra T. Benson presiding. Four candidates were baptized by Elder William A. Monson, and were confirmed by Brother Roger Howey, Elder Monson, and President Benson.

Meetings of Traveling Elders.—Saturday, the 18th ult., the traveling Elders and lady missionary, Sister Elizabeth K. Poulsen, of the Leeds conference, met in regular monthly Priesthood meeting at Clayton. The various reports were given, after which Elders Wallace P. Galbraith and Rudger C. Atkin spoke on two special topics. A general discussion followed. President Guy A.

Poulsen then addressed those present and gave some valuable instruction and advice. Three extemporaneous addresses were given by Elders Percy Whetton, Lester W. Fry and Sister Elizabeth K. Poulsen.

Branch Reorganization.—Tuesday evening, the 7th ult., the Eastwood branch of the Nottingham conference was reorganized. There were present President Joseph H. Valentine and Elders G. Rex Sutton and William M. Oswald. The following are the officers: William H. Mullinger, president; George W. Hart, first counselor; Joseph Allen, second counselor. At the same time the Sunday-school and Mutual Improvement Association were reorganized. The officers of the first-named auxiliary are: William H. Mullinger, superintendent; Frances Mills, first assistant; Gwendolene Welch, second assistant; Ivy Papworth, secretary. Those of the second are: George W. Hart, superintendent; Francis Mills, first assistant; Mary Hill, second assistant; Ethel Richmond, secretary, Ida Carrington and Muriel Mills are the organists of these auxiliaries.

Socials.—Monday, the 13th ult., the Askern and Doncaster branches of the Sheffield conference held a delightful social in honor of Elder James R. Williams, with Elder Hiram Sutcliffe conducting. Many Elders, Saints and friends were in attendance. An interesting program was rendered, after which Conference President Clarence L. Giles presented Elder Williams with a beautiful carving set, in behalf of the two branches.

Friday, July 24th, the members of the Grimsby branch (Hull conference) held a farewell social in honor of Sisters Sarah E. Watson, Nellie Watson, Annie Watson, Mary Helen Hall, Hannah F. Preston, and Ethel Preston, and Brothers Roy Watson, Arthur Preston, and Arthur C. Preston. Fitting presents were given to each as a token of remembrance, and an excellent program was rendered, after which games were played.

Tuesday, the 14th ult., the Middlesbrough branch (Newcastle conference) held a very successful farewell social in honor of Brother and Sister Thomas B. P. Wharram. The games and musical program whose preparation was under the direction of Elders John M. Jones and William A. Monson, were enjoyed.

Saturday, the 18th ult., over one hundred members of the Hucknall and Nottingham branches of the Nottingham conference, and of the Grimsby and Hull branches of the Hull conference met together in a very enjoyable outing at Cleethorpes, a seaside resort on the East Coast. Refreshments, bathing in the sea, and games were enjoyed. The Elders present were: President Joseph H. Valentine, G. Rex Sutton, William M. Oswald, President Marion Rogers, David D. Lamph, Alphens Harvey, K. Marsel Widtsoe, and Edward L. Burton, Jun.

Wednesday, the 22nd ult., a very successful farewell social was held in the Dublin branch meeting room, in honor of Brother and Sister Charles Horlacher and family, who are emigrating to California. A varied and interesting program was rendered. Beautiful gifts, all suitably inscribed, were presented to the parting guests. Refreshments were served, and games were played. Ninety people, of whom about forty were non-members, were present.

Wednesday, the 22nd ult., the Hull branch (Hull conference) gave a farewell social in honor of Brother John T. Harden. As a token of remembrance from Saints and friends, Brother Harden was presented with a handsome set of military hair brushes. A well-prepared program was rendered.

Branch Conferences.—The semi-annual branch conference of the Shildon branch (Newcastle conference) was held Sunday, the 19th ult., in the Main Street hall, Shildon. At 1:15 p.m. a priesthood meeting was held when reports were given and valuable items of instruction imparted. At 2:30 the Sunday-school session began with a good attendance. A very interesting and instructive program was rendered by the members and friends. At the evening meeting Elders John B. Fowers, William M. Harris and President Ezra T. Benson delivered Gospel discourses. Sister Elizabeth Sedgwick rendered a vocal solo.

Sunday, the 5th ult., a branch conference was held in Rotherham (Sheffield conference). There were in attendence Conference President Clarence L. Giles and Elders G. Kimball Mellor, Ernest K. Freckleton, and F. Peter Jones. The Sunday-school children told well of the blessing and result of Joseph Smith's faith and prayer. Musical numbers at both sessions were given by the Beehive Girls of the Sheffield branch, and by Sisters Hilda Shaw, Ethel Chapman and Arvilla Smith. Brother Joseph T. Quinney, who has left for America, was released as president of the Rotherham branch, and Elder F. Peter Jones was sustained as presiding Elder. Both meetings were well attended.

Sunday, the 19th ult., a branch conference was held at Doncaster (Sheffield conference), with Conference President Clarence L. Giles presiding and Branch President George W. Thompson conducting. The speakers of the day were: President Clarence L. Giles, Elders G. Kimball Mellor, Fielding K. Smith, Ernest K. Freckleton, Vernon P. Cole, and Scott S. McCune, and Brother George W. Thompson. There were two well attended sessions.

On Sunday, the 19th ult., a branch conference was held at Pudsey, Leeds conference. A very delightful program was rendered by the children in the Sunday-school session and very favorable reports of the various organizations were given. President Guy A. Poulsen presided over and conducted the evening service. A solo was sung in a very pleasing manner by Sister

Lily Sutcliffe, after which Gospel discourses were delivered by Elder Percy Whetton and President Poulsen. There were several new investigators present.

Sunday, the 12th ult., a branch conference was held at Woodhouse (Sheffield conference) with Conference President Clarence L. Giles presiding, and Branch President Samuel Gratton conducting. The speakers of the day were: Conference President Clarence L. Giles, Elders Karl W. Collett, G. Kimball Mellor, Milford M. Mills, Willard Boden and O. David Merrill, and Brothers Samuel Gratton, Harry Smith and Harry Fielding. There were two well attended sessions. Musical numbers were given by the Beehive Girls of the Sheffield branch and by a vocal trio comprised of Sister Alice Ann Maybury, Brother Charles A. Maybury and Brother Harry Fielding. Sisters Edna and Gladys Maybury gave two appropriate recitations. There were interesting discourses.

DEATH.

KINGSBURY.—Sister Elizabeth Kingsbury died July 26th, 1923, at Wilmerding, Pennsylvania. Deceased was born in Belfast, Ireland, January 22nd, 1901, was baptized April 2nd, 1909, by Elder T. L. Hatch, and was confirmed the same day by Elder T. J. Bennett. She is mourned and regretted by all her friends of the Belfast branch.

HATTON.—Sister Anna Hatton died August 10th, 1923, at Nottingham. Sister Hatton had passed her ninety-third birthday, and was baptized eighty-one years ago. She was a faithful member of the Church. Funeral services were held August 13th. Elders William M. Oswald and G. Rex Sutton were the speakers, and Elder Fred. D. Maughan dedicated the grave.

FRANCE.—On August 13th, 1923, Doreen France, the infant daughter of Brother and Sister William W. France of the Sunderland branch, Newcastle conference, was called from this life. Deceased was born April 10th, 1923, and was blessed by Elder Don Clyde, April 24th, 1923. Funeral services were conducted in the home. President Ezra T. Benson dedicated the grave.

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